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SERMON 2½

PREACHED AT •

THE FUNERAL

REV: ORANGE SCOTT,

AUGUST 4, 1847.

BY LUCIUS C. MATLACK.

LOWELL:

FOR SALE AT DAYTON'S AND SARGEANT'S BOOK-STORES.

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PILLSBURY & KNAPP, PRINTERS.

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Spec. Coll.

8-5-70

anti-slavery

## INTRODUCTORY NOTICE.

BEFORE the death of Rev. Orange Scott, while visiting his sick-chamber, I was addressed by Rev. George May, of Springfield, Mass., and requested on behalf of the friends there, to consent to preach a sermon at his burial in that place, as he had desired and made arrangements to sleep beside his first wife and two children, who were buried there years ago. Brother Scott expressed himself gratified with the arrangement, and I consented.

News of his death was transmitted to me by telegraph to Nashville, N. H., so that I reached Springfield in season. The services were performed in the Methodist Episcopal Chapel, commencing at 10 1-2, A. M., Wednesday, August 4. The house was filled with a large congregation. Rev. M. Trafton of the M. E. Church read the first hymn. Dr. Osgood of the Congregational Church prayed. After the sermon and concluding services, a procession was formed and proceeded to the grave, as follows:

### 1. THE HEARSE.

#### 2. Six Bearers, to wit:

GEO. MAY, A. D. SARGENT,  
O. D. MORSE, M. RAYMOND,  
GEO. LANDON, L. CROWELL.

### 3. THE FAMILY:

MRS. O. SCOTT, C. BAKER,  
E. SCOTT, MRS. E. SCOTT,  
And their two children.

### 4. OTHER MOURNERS,

Who were a multitude.

Subsequent to this, a letter was received by me from Rev. J. Hardy, on behalf of the two Wesleyan Churches in Lowell, Mass., requesting the repetition of the discourse on Tuesday evening, August 10th.

As the more commodious of the Wesleyan Chapels was undergoing repairs, the new house of the Third Baptist Church was obtained and filled to overflowing.

Prayer was offered by J. Hardy; Mr. Eddy of the First Baptist Church, and Mr. Duncan, pastor of the Third, took part in the services.

In accordance with the desire of friends in Springfield and Lowell, I have published the discourse preached at those places.

anti-slavery

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## S E R M O N .

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“AND THEY THAT BE WISE, SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS, AS THE STARS FOREVER AND EVER.”—  
Daniel, 12 : 3.

THESE words of truth and beauty present before the mind for contemplation, the glorious result, which eye hath not seen nor the imagination adequately conceived, but which most surely will transpire after the resurrection of the just. That shining light which shineth more and more upon the good man's path, is not destined to be, in darkness shrouded by the grave. The perfect day then first pours on the soul a flood of light, which will be ultimately seen by all, to shine as the brightness of the firmament, unclouded, changeless and eternal.

When it is considered that the heavens do most emphatically declare the glory of God, and that the firmament shows forth with silent eloquence his handy work, the pious mind will pant with strong desire for the destiny so glowingly described. Great indeed must be the happiness which can only be portrayed by imagery employed to illustrate the majesty of God himself.

In a few remarks upon the words selected, and thus briefly introduced, I shall ask attention mainly to the fact, that a lofty ambition is encouraged by the religion of the

Bible. It appeals to our love of distinction. It cultivates a regard for our personal interest. But it is remarkable in this, that it teaches what our true interest requires. It commends the honor that cometh from God only; and places before us objects of pursuit, worthy the ambition of an undying mind.

Does religion require us to "forsake all"? so does it promise "an hundred fold in this life." Does it ask us to confess at times when shame and contempt will be associated with the act? so does it assure us of a public acknowledgment, before God's throne, in the presence of his holy angels, associated with a glory and an honor words cannot express. Does it teach us to expect and ask us to consent to be hated of all men—to be counted as the filth and offscouring of the earth—to be forsaken by friends—slandered by foes—despised by all? So also does it teach us, in the glowing language of the text, that those who are wise enough to forego the enjoyment of a transient fame, by yielding obedience to the dictates of God's word and a clear conscience, shall thus earn an undying reputation, an unfading glory. "They shall shine as the brightness of the firmament, and as the stars forever and ever."

The result here given, and which all must earnestly desire, can only be enjoyed by those, in whom are found these two important traits: they must "be wise"; they must "turn many to righteousness." Whatever bliss the ignorant may share, or those who labor less efficiently, one thing is sure, the brightness of the firmament, the unfading glory of the stars, will not be theirs.

On an ordinary occasion of religious worship, it would be appropriate to dwell at length, upon the topics thus

suggested, and make a general application of the truths deduced. But on this occasion, such a course would be contrary to your expectations, and defeat the purpose I have contemplated.

The words thus far explained, have been selected because I have supposed they were expressive of the destiny of one, whose death has called us to this place; whose loss we meet to mourn. Before presuming to affirm the justness of such an application, it will be in place to make the inquiry,

1. *Was wisdom a distinguishing trait in the character of ORANGE SCOTT?*

If wisdom is the offspring only of the academy or university—if it is appended to the graduate at his last commencement—if possessed only by the holder of a diploma, then it must be frankly conceded that he was not wise. A glance at his early life will show that the circumstances of his childhood and youth were unfavorable to education.

ORANGE SCOTT was born in Brookfield, Vermont, Feb. 13, 1800, of poor parents. He was the eldest of eight children. Soon as he was old enough to labor to any profit, his time was employed to aid in supporting the family. This prevented his going to school; and his literary advantages, so far as schooling was concerned, embraced at long intervals, thirteen months in all, when he was twenty-one years of age.

Fortunately for the vindication of his claim, the sacred volume gives a definition of true wisdom, that it will be proper now to examine.

“The fear of the Lord, that is wisdom.” “Be wise now, O ye kings, be instructed ye judges of the earth, and serve the Lord with fear.” This wisdom, which the mass

despise, he manifested a thirst for. He deemed it wise to fear God, because He was the proper object of veneration; because the laws of God were wisely adapted to his welfare; because in fearing Him, was great recompense of reward. And yet his early religious opportunities were no better than his literary advantages. During a large portion of his minority, he was unable to attend public worship. He never formally knelt and offered a prayer to God, until August, 1820, then in his 21st year. He was alone in the field. The whole subject of religion presented itself to his mind. He thought on the object of his existence—God—and eternity. He thought of his numerous sins; the uncertainty of life; and the awful consequences, if called into eternity unprepared. Thus he occupied several hours. The conclusion of this matter I give in his own words, as he related it to me upon his dying bed.\*

“I came to the decided conviction, that I would seek God, until I found Him precious to my soul. I resolved to read the Bible, and pray to God daily, until I should find mercy. This I had neglected almost wholly. I then found my way to the house of God, where I sought salvation in the congregation of His people.

“It was not by human agency I made this commencement. I was awakened through no human instrumentality. I can call no man my spiritual father. And although the influence of the Holy Spirit was the great Agent in my awakening and conviction, yet, the people of God found me out and afforded me much important aid.

“I was living at this time in Barre, Vermont. A camp-meeting was held in September, of 1820. I attended it; and during a prayer-meeting, on Sunday evening, I was enabled to submit to God, take Christ without reserve, trust Him with all my powers, and find peace in believing and joy in the Holy Ghost.”

This commencement of his religious career indicates the existence of wisdom, but not of this world. It was

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\* All quotations from his words, are made from a narrative he dictated on his dying bed—which will be published in his Memoir soon.

that of which the wise man spake when he said, "He that getteth wisdom loveth his own soul." But the development of his character was not to exemplify pious ignorance alone. Far from it. From the hour of his conversion, the faculties of an extraordinary mind, long uncultivated and confined, burst forth in earnest effort to acquire knowledge. His subsequent career of distinguished usefulness, demonstrated fully that he must have redeemed the time, and by intense perseverance become qualified both to instruct and reform his fellow men. I shall therefore proceed to affirm, in the most emphatic manner, that the late Rev. Orange Scott was, in the ordinary acceptance of that term, according to the judgment of men, a wise man.

Those who have known him will be surprised at the fact of his limited educational privileges. And those who only know how poorly he was educated, will be as much surprised to hear narrated his subsequent career of distinguished usefulness.

Much is sometimes said about self-made men. He was not, however, a self-made man. He was God-made and self-taught. The possession of mental power and force of moral character far exceeding the ordinary medium, indicated that the Giver of every good and perfect gift had bestowed on him with a lavish hand, the noblest elements of human nature.

With such capacities, education with him was spontaneous. He saw ; he read ; he knew. He sat down to books as the hungry man to a hearty meal. He fed and feasted there with an increasing appetite, devouring libraries. His exhaustless energy digested the whole, while the increased capacity of his mind evermore cried, "Give,



give!" He thus acquired an extensive fund of information, and developed fully the power of discerning and judging correctly, or discriminating between the true and the false in Theology and Morals. He made a right use of his knowledge and discernment by choosing the most laudable ends, and by using the means best adapted to accomplish them.

It will be proper in this connection to anticipate dates somewhat, by presenting briefly a view of the positions he occupied as corroborative of the assumption, that the subject of these remarks was a wise man, and adapted to responsible stations in society.

*First: As a Minister.* But a few years elapsed, after entering upon the sacred ministry, before he was elevated to the highest places of honor and trust in the M. E. Church. He was appointed a Presiding Elder in 1830, continuing in the office six years. In 1832, 1836 and 1840 he was a delegate to the General Conference of Philadelphia, Cincinnati, and Baltimore successively, held quadrennially, holding a position, by common consent, among the leading men, himself inferior to none. I will not forestall the narrative by entering now more fully upon this period of his history.

*Second.* As an Anti-Slavery Reformer he showed most of his remarkable character. From the time of embracing the Anti-Slavery cause, his influence among the Methodists of New England was almost irresistible. The circumstances of his debut among abolitionists was thus related to me by the poet Whittier :

"We had listened with intense interest to the thrilling eloquence of George Thompson. Henry B. Stanton also had made one of his happiest efforts. A crowded audience had been chained to

their seats for hours. It was near 10 o'clock in the evening. A pause ensued. The audience began to retire. A plain looking man arose. Pausing to listen for a moment, the retiring audience became fixed. His first remarks elicited applause. Spurred on by this he continued with increasing interest. To many his illustrations were new and startling.

"I can never forget the masterly manner in which he replied to the objection that abolitionists were blinded by prejudice and working in the dark. 'Blind, though we be,' he said, 'aye, sir, blind as Sampson in the Temple of Dagon, like him if we can do no more, we will grope our way along, feeling for the pillars of that temple which has been consecrated to the bloody rites of the Moloch, slavery—grasping their base we will bend forward, nerved by the omnipotence of truth, and upheave the entire fabric, whose undistinguishable ruins shall mark the spot where our grandest moral victory was proudly won!'

"The climax," says Whittier, "was complete, and the applause following unbounded. On inquiring we learned, for the first time, the name of ORANGE SCOTT, now so long ranked among the slave's ablest advocates."

His memorable speech at Cincinnati, in 1836, is another evidence of his distinguished ability. Abolitionism was then a hissing and a reproach. The city had but recently trembled in the presence of a slavery-defending mob,—the General Conference was composed in part of slaveholders who hated abolitionism with a perfect hatred—[\*the executive authorities of the Church were committed against it,] and less than a score in a body of 160 ministers would even tolerate it. [The Conference was about to launch forth the thunder of its condemnation on the heads of two of their number who had spoken at an abolition meeting.] Under these circumstances, Orange Scott stood forth the champion of right.

Hon. Jas. G. Birney, now of Michigan, then resident in Cincinnati, thus speaks of his effort :

"Mr. Scott, of Massachusetts, obtained the floor and commenced a calm and dispassionate examination of the subject. It was a noble and lofty effort, calm, dignified, generous, Christian. He

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\* The passages in brackets were added after preaching at Springfield.

was many times interrupted by his impatient adversaries—yet his calmness and self-possession were in no measure disturbed even for a moment. The dignity of the experienced debater—understanding his subject in all its aspects—calmly taking up the admissions of his opponents and routing them with the very weapons their unacquaintance with the subject and their intemperate passion had supplied; directing them all, with consummate skill, yet with the kindness and forbearance of the Christian. Mr. Scott presented himself in striking and honorable contrast with nearly all, if not all, his antagonists.”\*

Indeed it could not be otherwise when we consider the man, the subject and the occasion. Hear him! surrounded as he was by excited and infuriated men who almost gnashed upon him with their teeth, this moral lion-tamer magnetised them by his eloquence, and held them with irresistible power as they gathered around him. Hear him, as with that good right arm uplifted and his manly voice in full volume, he exclaimed, addressing the President in the full blast of his eloquence :

“Sir, Rev. J. A. Collins has told us that he came up here flush with the expectation that the brethren from the North would put their foot on abolitionism and crush it. Sir, when you can stop the sun in his course,—when you can roll back the current of the thundering falls of Niagara,—when you can put your foot upon the burning mountain and smother its fires; then, and not till then, you may begin to think about crushing abolitionism, which aims at striking off the fetters from 3,000,000 slaves! Sir, the die is cast! The days of the captivity of our country are numbered! Their redemption is written in heaven!!”

No description can give the vividness of the reality as it was witnessed by those present to hear the fearless advocate of Anti-Slavery. [Said Rev. Wm. Lord, delegate from the English Wesleyans:—

“I envied the position in which brother O. Scott stood, making a firm stand against the monstrous evil of Slavery, opposed by an overwhelming and influential majority.”]

Again, in 1840 at Baltimore he occupied a similar posi-

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\* Quoted from the Philanthropist, Cincinnati, 1836.

tion. He had presented a memorial against Slavery from New York city. It was by a special and dishonest effort decided to be a forgery, and the responsibility of it attempted to be fixed on Mr. Scott. A fearful storm of excitement gathered over and burst upon him. Even his friends quailed. Unfaltering from conscious integrity, he rose, and with quietness of manner and his peculiar ability threw off the charge and successfully defended the memorial. A slave-holder who had watched his motions, [with feelings akin to those of the Maltese who saw the viper on Paul's hand,] and saw how unmoved he was, came and whispered in his ear, "I don't believe the Devil would scare you, Br. Scott;" an expression peculiarly Southern and quite emphatic.

On the same occasion the present Bishop Janes said of him: "I was surprised at the calmness, self-possession and commanding influence of Br. Scott. He is a perfect gentleman." And Rev. Isaac Winner, of N. Jersey, said of him, "He is destined to be the greatest man in the connexion, if he steers clear of radicalism!"

Such were the expressions of men, who had no sympathy with his abolitionism. They were unbiassed by partiality, and testify fully to the character awarded him, in previous remarks. Indeed no man could do the works that he did, without extra ability, and God with him.

Having in these remarks presented evidence of the wisdom of his character—from his choice of piety; his successful struggle to remedy the deficiencies of early education—his elevation to posts of distinguished honor as a minister and reformer—and the testimony of unbiassed witnesses in favor of his ability, I shall proceed now to inquire,

2. *Was great success the result of his efforts to do good? Did he "turn many to righteousness"?*

It is necessary here to sketch briefly his career after entering the ministry. For several months immediately following his conversion, our lamented brother was zealously engaged attending and speaking in religious meetings, almost every night in the week. To these meetings he walked from four to six miles in the evening and back again after his daily toil. While present at a Quarterly Meeting, in the spring of 1821, his mind was powerfully impressed with the duty of devoting himself to the work of the ministry. Having been previously urged to it by others, he finally concluded so to do; and in November of 1821 closed his secular pursuits and became associated with Squire B. Haskell as an Assistant on Barnard Circuit, Vermont. Following their joint labors, revivals prevailed in the towns of Bethel, Hancock and Randolph, Vt., including the conversion of more than 100 souls.

At the New England Conference for 1822, held at Bath, Me., he was received on trial and directed to a course of study. He was appointed to Lyndon Circuit, Vt. with B. R. Hoyt and N. S. Spaulding, but after a few months removed by the Presiding Elder, John Lindsey, to Danville Circuit. Here revivals followed of great interest, especially in Walden and Cabot, through his labors and those of Samuel Norris his colleague. In 1823 and '24, he was stationed again on Lyndon Circuit, with J. F. Adams and S. Kelly one year, and J. F. Adams and Wm. Bellamy the next year. At the close of these two years it was found that during the several powerful revivals which prevailed, more than 300 professed conversion and united with the M. E. Church. Among these are several

young men who afterwards entered the ministry ; some of them have died ; others are yet toiling in the work. Of these our departed brother said, upon his dying couch : “ Whatever becomes of me, I am sure that many of those ministers and people will acknowledge me as their spiritual guide. Oh ! I now remember with joy those times of revival and great power when the word of God had free course and was glorified.”

He labored in Charlestown, Mass. during 1825 and '26 ; was ordained Elder the same year ; and in Lancaster, N. H. through 1827 and '28, with results following similar to those before named. From those who were acquainted with him during this period, I heard this remark :— “ Br. Scott would do almost anything in forwarding the cause of religion, while others were only thinking about it.” To all who knew him, this expresses exactly the promptness and efficiency of all his conduct.

In 1829 from the Lynn Conference, he was stationed at Springfield, Mass. and preached there one year. And not a few of those who have since looked on his coffin, then gazed upon his countenance beaming with intelligent and pious zeal, as he stood forth in their midst an eloquent champion of the cross. Almost with his dying breath he told me of this happy, prosperous year. “ Oh,” said he, “ it was the most precious, glorious year the Lord ever entrusted me with.”

He succeeded the venerable Timothy Merritt, since deceased, of whose labors, and the consequent prosperous state of the society, he spake in the highest terms. Very soon after coming to Springfield a gracious revival commenced at a camp meeting near by. The Sabbath following this camp meeting, the altar was crowded with

mourners and an unusual degree of solemnity pervaded the house. A series of meetings was held. A large number of the pews adjacent to the altar were wholly occupied with mourners in Zion. Every evening in the week the body of the house was filled, and on Sabbaths the house was thronged. The result was, 130 professed conversion, more than 100 of whom joined the M. E. Church. An interesting feature of this revival was that an unusual proportion of heads of families were its subjects. It was not uncommon to see husbands and wives coming forward to the ark of safety, two and two as doves came to the windows of the ark of Noah.

At the close of this year's labor, the authorities of the Church saw fit to appoint him to the office of Presiding Elder, having the oversight of the Springfield District, embracing a large number of churches that he visited quarterly during each year. In this more extended field, the usual results followed. The promptness, energy and success of the Presiding Elder seemed to be shared by all his preachers. One of the preachers, then on that District, says: "Br. Scott had not concluded his first round of quarterly meetings before the churches were all in a flame of reformation." Four years were occupied thus, attended with constant prosperity. Such success on this district has not followed the movements of any Presiding Elder since that day. Nor was it excelled at any time previous. The language of Br. Scott in reference to these times is, "Constant displays of divine grace were seen. Salvation flowed from the divine throne, and every where the community seemed awed into solemn reverence."

A renewed expression of confidence in his ability was

given by his appointment for two years, in 1834 and '35, to the Presidency of Providence District. Of these two years I will say only that his usual energy of character was displayed in all movements, followed by success. His career exemplified the promised blessings of the righteous: "He was as a tree planted by the rivers of water, bringing forth fruit in his season, and whatsoever he did prospered."

The zeal he displayed, moreover, was not the zeal of a fanatic, or a bigot. Himself firmly persuaded of the truth and divine power of the Christian religion, he only embodied his earnest convictions in his tireless energy. Belonging to the M. E. Church, while yet within her pale, his efforts were all directed to its enlargement and support. No one doubted the sincerity or honesty of the motives by which he was actuated, nor the ardor of his attachment to the church of his choice as developed in labors more abundant.

At the period which was last brought to notice, the modern anti-slavery struggle had just commenced. Alive to the true interests of humanity and religion, it was not long before Orange Scott became convinced that the country was involved, to a fearful extent, in the guilt and the curse of slavery. He saw, too, that church and state were pledged to the support of this abomination that maketh desolate. And what was worse, a listless inactivity prevailed, only displaced by a vigorous opposition to all discussion or action against slavery. The position of the M. E. Church, most of all, occupied his attention.

He read the burning rebukes of John Wesley, declaring the SLAVE TRADE the "sum of all villanies"—AMERICAN SLAVERY "the vilest that ever saw the sun," and ex-



pressing it as his opinion that "ALL SLAVE-HOLDERS were exactly on a level with men-stealers." He heard the voice of Asbury in earnest ejaculation say, "O Lord, banish the infernal spirit of slavery from thy dear Zion." And lo! behind the altar of his much-loved church he now saw standing, clad in livery of heaven, the embodiment of this "infernal spirit," as Asbury justly styled it. His spirit was roused within him. He longed to have his denomination return to the old paths, and he taxed the indomitable energy of his mind, which had never flattered in the field of action, and never failed of success, to labor for the promotion of this glorious result—to turn many to righteous sentiments and action on this subject.

His tongue was as the pen of a ready writer—his pen moved almost with the rapidity of his thoughts—he lectured, preached and prayed—lifting his voice like a trumpet and showing the people their sins against the poor slave. Crowded audiences listened to his appeals, and hundreds, if not thousands, were induced through his exertions to swell the ranks of the then small anti-slavery host, which has since become a mighty army, rousing the nation with its voice, and shaking the land by its tread like a travelling Niagara or perpetual earthquake.

It has been asserted that such labors, however necessary, are inconsistent for a clergyman—that they prevent his usefulness and hinder revivals. If true, this would prove the clerical office itself an inconsistency—his duties a cunning craft merely—and the revivals spurious. But it is false. A greater libel, or more disastrous device in its influence upon the interests of man and the cause of religion, was never concocted by the Devil nor adopted by the voluntary or involuntary agents of his will. If in-

deed the genius of Christianity, as now developed, is aggrieved by the impulses of sympathy for suffering humanity, then has it repudiated its primitive purity and simplicity, and deserves in turn to be repudiated now as unworthy of God and unfit for man.

But I cannot do better than to give, in his own words, his views of this subject, as also a statement of facts bearing directly on the point at issue :

"When my eyes were opened to the subject of Slavery, I felt like pursuing, to some extent, the course pursued by St. Paul. He preached Jesus Christ and him crucified as the great principle of Reform. And consistently with this view, I felt it my duty to call the attention of my countrymen to the wrongs and outrages of the slave."

When speaking of his labors in Lowell, during the year 1836, he says :

"In the station I now occupy there has been a continuous revival for more than three years, and more than 600 souls professed conversion during that time. All the preachers engaged herein were thorough going abolitionists!"

Of his own movements there, and in connection with his colleague, he says :

"We first aimed at securing an outpouring of the Holy Spirit and salvation among the people. We did not labor long before seeing a general manifestation of his grace. Multitudes crowded to the house of prayer. The body of the church and the vestry too were filled. On one occasion 75 were forward for prayers in the church, and 50 in the vestry above on the same evening. More than 150 professed conversion—100 joined the M. E. Church.

"During this revival we preached and prayed for the slave, and such was the state of feeling in the church and congregation that they were prepared with entire unanimity for the adoption of almost any abolition measure. I lectured publicly with the approbation of the church and congregation, although at the commencement of the year they were not one-tenth abolitionists."

During 1837 and '38 he was engaged wholly in the anti-slavery agency, with the most distinguished success. In 1839 and '40 he was again stationed in Lowell. It

was my happiness to be associated with him the first of these years, and witnessed under his labors the most powerful revival of religion I ever saw. Sometimes 150 were forward for prayers at once in the evening. Indeed it seemed that with him the most unexampled success was the ordinary result of labor.

In 1840 his health began to fail perceptibly. The overtasked energy of his mind had consumed his physical powers. Nature faltered and sank in the struggle. The zeal of his course had eaten him up, and from that day he was an infirm man, although actively employed, doing the work of three men most of the time, until within three months of his death.

His ministry in Lowell, which closed in 1840, concluded his efficient labors in the M. E. Church. Labors, as we have seen, most abundant in extent and results. He retired to Newbury, Vt. to recruit his health by working moderately on a farm. Here he continued, occupying in fact a supernumerary relation in the M. E. Church, until November, 1842. At this period he withdrew from the M. E. Church. The present is not the place, nor a funeral service the occasion to detail the cause of his withdrawal and institute a defence of his subsequent course. By his dying request, and the consent of family and friends, I have engaged to prepare a memoir, from his papers, of his life, at an early period; and in that memoir I shall present a full and triumphant vindication of his memory and fame.

In elucidation of the propositions suggested from the text, it will be appropriate to give a brief narrative of his career from November, 1842, to the time of his death. As before remarked, a defence of his career, during this

period, will not now be entered upon, but a mere statement of the prominent features by which it has been distinguished.

During the month of November, 1842, he issued the first number of a new paper called *The True Wesleyan*. On the first page was found an article headed, "Withdrawal from the M. E. Church," signed by himself and two others,—[Jotham Horton and La Roy Sunderland. The main reasons assigned were two. 1. The M. E. Church is not only a Slave-holding, but a Slave-defending church. 2. The government of the M. E. Church contains principles not laid down in the Scriptures, nor recognised in the usages of the primitive church—principles which are subversive of the rights, both of ministers and laymen.] After enlarging upon the argument it concludes by saying :

"We do not withdraw from any thing essential to Wesleyan Methodism. There are many things valuable in the economy of Methodism to which we shall adhere. Knowing there are hundreds, if not thousands, who entertain the same sentiments, we have prepared an outline of discipline. We have made provision to organize churches if there is a call for it."

Of this movement, Orange Scott was the avowed and acknowledged leader. At the time of this quiet and honorable secession of these ministers there was not one lay member with them. The main agent in this movement anticipated at the time that in one year there might be a denomination of perhaps 2,000 members. But in six months there were 6,000, and a year following 15,000 in the connexion, styling themselves Wesleyan Methodists—distinguished mainly by non-fellowship for all slave-holders, and total abstinence from intoxicating drinks, as tests of membership.

If the organization of a permanent and prosperous, but small sect, was the end at which he aimed, he succeeded beyond question. But if, as he avowed at the time, and since has repeated frequently in view of death and the judgment, he aimed solely at executing the mandates of conscience, and recommended the organization of a religious body on anti-slavery principles, as a means of exerting upon the community a more powerful influence in favor of the oppressed, he was not less successful. Never was true wisdom more fully displayed than in the choice of this means to this end. The results proving this adaptation, need not be here introduced in detail. They are, however, fixed facts, and can be pointed out at leisure, and will be, hereafter.

I cannot withhold the remark, that the organization alluded to has done essential service to the cause of Christianity. It is no slander to say, that the weight of the influence exerted by most denominations prior to the period named, almost amounted to an endorsement of the Christianity of slavery! This gave to the enemies of religion great cause of triumph. Skepticism never increased so rapidly among all classes of society as within a few years past. The glaring inconsistency between the precepts of Christianity and the practises sanctioned by the churches allowing or apologizing for slavery, explains the result. A religious organization on high moral ground, requiring as it did great personal sacrifices, in the loss of friends, reputation and support, did much to arrest the sweeping denunciations against all churches. And it is believed that the service thus rendered to the cause of true religion will secure for those thus associated, the benedictions rather than the maledictions of other communions.

Our lamented brother was regarded with suspicion for a time, by former associates, who seemed to occupy an antagonist position. And many of them would have questioned the propriety of allowing the prospect of his shining as the brightness of the firmament and as the stars forever. But it has happened to him, most fortunately, that he has out-lived his foes, though dead. For they are friends. The best vindication of his integrity, and evidence also of the magnanimity of his opponents, will be, to quote a few remarks from two or three of them, made recently.

Says the Editor of Zion's Herald, Boston :

"We learn that Rev. O. Scott is very ill of pulmonary disease. Many who read this notice will recall him with the recollections of other days, and many a prayer will be offered that the everlasting arms may be about him in the hour of extremity."

Again, still later, after taking exception to his course, as a seceder, he says :

"He is still dear to us personally, by many pleasant reminiscences, and we believe equally so to many others in New England. The Lord bless our old opponent, and may we meet him in that world where our petty strifes shall cease, and good men shall all see eye to eye."

Said another; who had formerly stigmatized him unkindly, but whose feelings have, like other's, changed :

"If I am so happy as to reach Heaven myself, I expect to see O. Scott on a high seat there."

Thus I have presented to your notice the obscure origin, early disadvantages, rapid advancement, remarkable distinction, great success, radical position, bold secession and final vindication, of one, endeared to thousands beside the kind friends gathered here, to drop the tribute of a tear, upon our much loved brother's bier. It only remains to sketch the closing scene of his life, which I shall do in a few remarks.

For a few months past the derangement of his physical system increased rapidly upon him, and confined him much to the house. He was a victim of a distressing asthma, a diseased liver, and wasting consumption. After being confined to his room some weeks, I was sent for by his request, and staid with him a fortnight. During this time I enjoyed the privilege of many hours of delightful communion with a good man near eternity. As you might expect of such an one as here described, he was peaceful, trustful, hopeful.

On first seeing him, he said :

"I am almost gone. I have put all on board and am waiting to pass over the river of death. When I think of my dear brethren who have stood with me in times of trial, my love for them makes it painful to think of breaking away from them. But my will is subdued. I have examined my heart and renewed my vows a thousand times with God. We have had meetings for prayer in my chamber, times of melting, and of power, and the baptism of the Holy Spirit."

At another time, he said :

"I look on the past with deep regret in view of my unprofitableness. Though I have not lived idle, yet how much I have left undone—how many things I might have done better—I have nothing—I am nothing. My only hope is in the infinite merit of my Redeemer. I have had some trials and struggles in the world, but they are nothing. "If Lord, thou count me meet, with that enraptured host to appear, and worship at thy feet." "O," said he, "thoughts of God, of appearing in his presence, and enjoying his favor have to me a depth of meaning unknown hitherto."

And yet again, on the Sabbath :

"This is a glorious Sabbath. Blessed type of future rest. I do not remember in my life before to have began a Sabbath with such sweet peace of mind. I never felt as I now do the fulness there is in Christ. In Christ there is enough for all, for each, for ever! Oh, the promises of God are so full, so varied—such a stream unceasing poured into the soul. Why, you can ask, and ask, and ask and be supplied more and more fully, and not exhaust the infinite resource, nor interfere with any other's rights or privileges."

These expressions indicate his happy frame of mind. Thus he continued for weeks, gradually sinking to the grave, and at 11 o'clock, P. M., on Saturday the 31st of July, he fell asleep in Jesus. His last words were, in answer to a question from his companion, "ALL IS PEACE." A widow survives, and six children, to mourn the loss of one, lamented by a large circle of sympathizing friends. [The closing scene is thus described to me in a letter from Rev. S. Hoes :

"On Friday evening, on my return from the city, as usual, I called over to see him and pray with him. I think he was then struck with death, his hands and other extremities were cold, his articulation difficult. He said to me, "Br. Hoes, I wish you would watch with me to-morrow night, for I shall die then." So it was, when I reached him on Saturday evening, about half-past eight, he was in the swellings of Jordon, calm and peaceful. He knew me, gave me his hand; I asked him if he was conscious that he was going, he said he was. I presented Christ as the Rock on which to rest in the mighty struggle, and through whom to obtain victory in the last conflict. He gave evidence of his entire confidence and trust in Him. He wished some singing—"God moves in a mysterious way, his wonders to perform," "On Jordan's stormy banks I stand," &c., were sung, which he seemed to enjoy. About half past nine his eyes were fixed, his position unmoved. The cold sweat of Death covered him, and like the morning star he gradually melted away into the light of Heaven."]

Yes. Orange Scott is dead ! After to-day we shall look upon his face no more, nor hear his voice, until we see him among the shining throng, swelling the anthems of the redeemed, lifting high his voice in everlasting song. Yes, thou art

"Gone before us, O our brother,  
To the spirit land;  
Vainly look we for another  
In thy place to stand.



Oh! thy gentle smile of greeting,  
Who again shall see?  
Who, amidst the solemn meeting,  
Gaze again on thee?

Who, when peril gathers o'er us,  
Wear so calm a brow?  
Who, with evil men before us,  
So serene as thou?

Early hath the spoiler found thee,  
Brother of our love!  
Autumn's faded earth around thee,  
And its storms above!

Evermore that turf lie lightly,  
And with future showers,  
O'er thy slumbers fresh and brightly  
Blow the summer flowers!

Peace be with thee, O our brother  
In the spirit land!  
Vainly look we for another  
In thy place to stand.

Unto Truth and Freedom, giving  
All thy early powers,  
Be thy virtues with the living,  
And thy spirit ours!